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**A
PROPOSAL TOWARD AFA DIVINATION AMONG THE
ANLO-EWE IN GHANA
AN EPITOME OF PROPHETIC UTTERANCE
OF CHARISMATIC CHURCHES IN GHANA**

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INTRODUCTION

As the THEME narrates “AFA Divination among the Anlos Ewe in Ghana. An Epitome of Prophetic Utterance of Charismatic Churches in Ghana.

Actually AFA Divination is of global appearance and qualities process of revealing hidden knowledge from learned cultural tradition based on a large area of knowledge of different types among the Ewe Societies in the Anlos.

It ranges from simple belief and the good interpretations of omens, dreams and the flipping of coins, cowries, ropes to use methods such as the study of hand writing, gambling, and forecast of events. In its simplest scope AFA Divination has to do with option within a range of probabilities. It is said to be one of the strongest practicable system among the Anlo Ewes in Ghana. Though patterns that penetrate the realms of the spirit and serves as means for reconciling the human and spiritual world. It is through these systems that human beings communicate with the spiritual provocateur and vice versa.

The AFA kalawo or bokowo diviners stands at the cross roads between the spirituals and human world. They are the intercessors, mediators and bridges of communication between the two worlds. As an agent between the human and spiritual world, he explores and exploits the spiritual world to normalize, restore, make better and reconcile broken relationship for a harmonious and habitable global world.

They use a specialized body of knowledge in controlling and manipulating the spiritual world for the benefit of the human and spiritual communities.

THE PURPOSE OF THIS PAPER

This very paper would examine the ritual symbolism and performance of the AFA Divination among Anlos of the Southern Volta. AFA Divination is the major form and most reliable system of Afa practical among the Anlos.

This paper would also deliberate about ritual frame work of Afa divination as an indicator of ritual time and place it within the scope of communal and individual afflictions, conflicts and crises caused by both human and spiritual agents.

It would analyze the ritual process of this system of divination, Ritual symbolism, purification of Afa Divination, cowries, pebbles and other process of requirement for divination Afa and the processes of Afa Divination are describe and interpreted.

THE SOCIAL, CULTURAL AND RELIGIOUS VIEWS OF THE ANLOS EWE PEOPLE.

The social, cultural includes institution committed to the development of the Anlo Ewe human infrastructure and the welfare of the Anlos of the Southern Volta. Communal enculturation of every Anlo begins from the infancy and comes to point of greatest interest with ceremonies and rites bringing the youth into adulthood. the enculturation process begins at the early dawn of the seventh day of birth with rites and ceremonies which is knows as "Ame-hehedego" include the naming of a baby, introduction of the baby to the community and the community also accepting a collective guardianship.

The rite of "Amedzozo" or reincarnation is the 2nd communal activity of the enculturation work, in Anlo Ewe beliefs, every born child is a partial rebirth of an old ancestral soul in a new body. Through intensity of Afa divination, soon after birth the ancestral soul making a new beginning is identified along with other vital information that would guide in achieving along and happy life.

Getting into puberty is another important period of the communal assimilation into the cultural tradition of Anlo Ewe society. The young child has grown into the capability of reproducing sexually and must know the social responsibilities of that maturity.

Puberty rite which is known as “nugbeto” is the forum in which the Anlo Ewe female acquires the knowledge of the social responsibilities of this important transition. Most respected female members of the community are the officiating elders. Their wisdom of life experience, self esteem and self confidence provide good role models for the young adults. the creative activities are other important elements of the social culture. These creative groups are committed to the development of the skills and resources to sustain the creative activities including hunting, farming, fishing and manufacturing of a traditional cloth called kente (kete). Generational group activities like clubs organized by the youth as social platforms for expressing their ideas on every aspect of the collective agenda are the final scope of the social culture.

These clubs are the undergoing grounds of new ideas and musical innovations as the youth prepare to take from their parents one day or in the future.

THE RELIGIOUS CULTURE

This very aspect is very important to all the Anlo Ewe people in which this religious culture includes the knowledge of the universe more especially the general truth of divine or moral state of living.

The Anlo Ewe believers the universe consist of dynamic forces which are influencing each other mankind, in both the living (visible) and non-living (invisible) states and other things posses this important force in different amounts. As a result of the interrelation of these forces, which at times affects human existence in negative ways, it becomes important for mankind to gain the knowledge and use of these natural forces in influencing his or her own existence. For every event appearing by chance from

Unknown causes these events could be controlled to appear at the intention and necessity of mankind.

All things among the Anlo Ewe have a spiritual meaning. Example is the birth of a new life. Puberty of the adolescence and the marriage of the young adult are related to divine good will. Afflicting, sickness, death and other misfortunate are related to divine intervention, performance of committed activities to the divinities and development of principles of divine or moral state of living rank at the top Anlo Ewe system of values.

The highest of Anlo Ewe system of divination is Mawuga-kitikata the great and overall God. Prayers asking blessings from the divine world often begin with the following text; "Mawuga kitikata adanwotorbe ye waashi kple fo" which means the great and over all God the greatcraft person who creates hands and feet. Mawuga kitikata is believed to dwell ion shrine and committed activities.

Devotional activities are performed through other lower ranking divinities to Mawuga kitikata. The next place of Anlo Ewe divinity is. Togbui Nyibla, the divine protector of the traditional state, its people and the Anlo Ewe chieftaincy stool the most sacred symbol or royal authority among the Anlo Ewe.

Afa is one of the favorite of Anlo Ewe divinities. Afa is also known as Kpoli (destiny) or divinity of divination and fulfills, among other things, the human desire to see through in to the future through the divinities of divination.

Yeve is another important divinity. It is known as "Tohonu" or divinity of thunder. Yeve after uses the forces of thunder and lighting in revealing concerns and anger dance, drumming is a key element of the religious culture and each divinity after a clear activity for various devotional activities.

These devotional activities include rite of consecration in the divine spirit, rite of invocation for spiritual communion with divinity and rite of gratitude, reverence and respect for the divinity.

CHARTER ONE**THE HISTORY OF THE EWE IN GHANA**

By the physical features, the traditional edge of the Ewes are marked by the River Volta on the west and the Mono River on the east. The land stretches from the Gulf of Guinea to about 50° norths in the east and 20° norths in the west.

The regions cover the south eastern quarter of Ghana and the southern half of Togo. The southern the two people. However the Anloawo and the Tonguawa display the same cultural values, knowledge beliefs and moral laws, customs and habits which justify their direct or unconditional cultural aspect for study.

The Anlo is made up of fifteen clans which composite of Lafe, Amlade, Adzovia, Bata, Like, Bamee and Klivi. The rest are Tovi, Tsiamé, Agave, Ame, Dzevi, Uifeme, Yetsofe and Blue.

The ancestral homes of all these clans are located at Anloga, the traditional capital apart from the Yetsofe whose home is at Tsiamé and the Ame whose home is Alakple. The Tongu composite of thirteen main subdivision Dukowo. Including the Agavee, Bakpa, Bator, Dofor, Mafi, Mepe and Fodzoku. The rest are made up of Sukpui, Telfle, Volo, Torgorme vume and Fieve. The southern Ewe region is a low land with rainfall ranging between 25 – 30. Economically the occupations of the people are agriculture, mainly fishers, farmers and animal husbandmen. Fishing is carried on a large scale by the Anloawu and at the riverside dwellers the Tanguawo. The farming activities are concentrated along the lagoon and areas with rich soil.

For example is the shallot farming. It is of commercial. Undertaking is carried in along the coast of sea shore. Animal husbandry including cattle, pigs, goats, sheep and

Poultry also plays an important economic activity. Not forgetting the people of Awudome, Ziavi, Akrofu, Kpeke, Peki, Kpando, Anfoe, Ho, Tanyigbe, Hohoe, Agotime, Bueem, Adaklu, Avatime, Agome, Awalime and Todome.

CHAPTER TWO **THE EXODUS OF THE EWES IN GHANA**

The Anglo's unlike most other ethnic groups in Ghana hail from some particular place to their present place. Anlo Ewe speaking people of Nigeria, the Republic of Benin, Togo and Ghana.

They once lived in the vicinity of the River Niger at about the same time the Yoruba's of Nigeria, the Ga's (Accra), the Adas and some Akans, all of Ghana, also dwelt in the same neighborhood. All the Anlo Ewe speaking people dwelt together in one walled city called known as Kete which they proudly referred as Amedozefe (literally means the origin of man or Mawufeme which mean the abode of God)

From Ketu the people migrated in different directions. Some settled at Todu East of the River Mono, now in the Republic of Benin. The second group settled in Adana subsequently named Dahomey, Bueti which is known the Republic of Benin. The third grouping which Awudome was settled between Lome and Atapame and between River Haho and River Mono in the Republic of Togo where they built for themselves Notsie, another walled city. Notsie is known by several names in different parts of Ewe land. Glime (within walls) Agbome (behind the gate), Kpome (inside the oven), Hahome (Haho or Hogbefe (disserted original) the last name being the most widely used.

In the region of Agorkorli, a tyrant king of Notsie who ruled in the (17th) century, the tribes deserted the city in protest to his wicked rule and dispersed in quest for new settlement. Their exodus was in three large groups, North, Middle and Southern groups. Each group consists of several traditional unit or dukowo. They traveled in their groups to

Settle eventually at the various places where we find them today in the Republic of Ghana.

During their journey to this very present abode, they fought against and sacked the akpafu and lolobi dukowo before settling down.

The Akpafus, lolobi and the Kpeles still confirm these facts today. For more evidence of pre occupation of the Akpafus and lolobi's are the remain of polished stones and smaller which they left behind at Ketu and other places.

They are also made up of several units. The Christians gospel reached Awudome in 1836 prior to that the people had their own traditional form of religions consisting of gods, fetishes, oaths and various form of worship and before their contact with Europeans, they had a political organization structures with distinct chieftaincy set up headed by Togbe Awudomefia.

The political organization set up is like of the Akan in which there is an Adotehene, a Nifahene and a Benkumhene. They acknowledge the ranks in order of position. Also they count on heroism, bravery and distinctions. The most very important events that occurred during their settlements. It is a memorable event.

The sacrifice of the Royal blood at their slaughter of Awo and the blood of those who fell in the battle ground during Awudomes fight with the Akpafus and lolobis were the price which Awudome paid for the present land. Hence there can be no sacrifice which is too high for an Awudome Citizen to God given territories. That time Awudome who was the commander in chief declared was and peace.

They signed some treaties with the Government at the time such as the Anlo German frontier Treaty 1st July 1890 Bonds of 1886 by the Krepee and the general treaties.

CHAPTER THREE THE HISTORY OF AFA (DIVINATION)

As we in West Africa we have West African gods of thunder and lightning, Yeve is worship among the Fo of Benin and the Ewe of Togo and Ghana. It is known as Shango among the Yuroba of Nigeria. As Christians who have their names changed from the African names, the members of the Yeve are given the Yeve names. The name given to them would be announced at the graduation performance to inform the community and forbids the public from calling the member by his or her old name.

Therefore, Afa is next to Yeve and in the most African astral god of divinations. Before Christianity, Afa Divination was practical everywhere according to rite native and foreign. In early days, priests and diviners were one and their power were very great. The Romans, who placed most relevance in divination by sacrifices, head of official college of augurs. But most African says that it originated in Ile-Ife in Nigeria among the people. The Fo of Benin call it Ifa and the Anlo's of Togo and Ghana mentions it as Afa. As a vision deity Afa looks to the past as well as the future and communicate that through Agumaga to a diviner. Agumaga is a divining charm with four curved inwards on each side of the chain and looks a horseshoe when held by the loop.

The boko or afakalawo diviner holds the loop-like head and through it on a mat communicate with Afa in spirit world to answer questions. Afa has 16 Dunowu or twin signs but there are a total of 257 Kpoliwo or signs. Begins from 1-16 are the twins and the things joining signs are called Viklewo i.e. the 17th. It is the combination of the 13th and the 15th signs of the twins – including the casting the signs are not formed manually. It is usually formed when the Agumaga is thrown on the mat. Because Kpoliwo actually connected astrally, of cause there are some similarities between them and Zodiacal signs. They are not based on date of birth nor assigned to any one by the high priest of the religion.

The practice of Afa divination assumes that the gods or spirit are in possession of secret knowledge desired by men and they can be induced to impart it. Afa Divination is highly

Developed by all ancient people the Babylonians, Egyptians, Greeks, Romans including the Hebrews (Hos. 4:12, Ezekiel 8:17)

Everybody's signs will emerge through the initiating process. The process is objective and influenced only by the spirit of the person and divinity. When the Agumaga is thrown on the mat the patterns it displays determine the signs or Kpoliwo. The agumaga is made up of 8 pebbles. Here are some names of the process;

- a) Gbemedzi Totofoi, lololo
- b) Yekumedzi – Bakono tedu kpokpo
- c) Wolimedzi Gbedovi mebuna
- d) Dimedzi wodikpa
- e) Losomedzi akpadie kpata
- f) Nolimedzi agbali kpata
- g) Ablamedzi ebe xexmeno no
- h) Aklamedzi adanyra mewua
- i) Gudamedzi ebe yeti yeti
- j) Samedzi awuta awuda
- k) Ekamedzi ekadzelele nka
- l) Trukpemedzi ezie avvto avuha
- m) Tulamedzi tumbe dombe
- n) Letemedzi ezi sigta ye
- o) Tisemedzi kata dzie dza
- p) Fumedzi fumedzi hakpa and
- q) Tsie tula klevovi mofoa towode o

CHAPTER FOUR

WHAT AFA DIVINATION IS ABOUT

Afa is a term that denotes finding out the spiritual forces that underpin the cause of illness. In a technical sense Afa refers only to lithomancy, that is Afa kaka divination with pebbles. Afa means to uncover something it has to do with something that is secret.

Or hidden. Also provides a solution to every human problem. Afa divination is the system of revealing all secret knowledge whether human mystical or spiritual.

The diviner is called Boko the shuffler and caster of pebbles. It goes by omen this to denote one who diminishes human problem. Afa is associated with every agent capable of causing fortune or misfortune, health and ill health restoring normally havoc in human and spirit world. Afa diviner becomes the intercessor, mediator and means of communication between the two worlds.

As agent between the spiritual and human worlds, he or she travels for the purpose of discovering and to use for profit or personal gain the spiritual world to normalize, to become better restore and reconcile the unfriendly relationship for a pleasing or for a sounding and suitable universe. He or she uses a unique body of knowledge in manipulating and controlling the spirit world for the benefit of the human and spiritual communities. Afa divination is any structure through which social conflicts are excluded and resolved. Social conflicts are excluded and resolved. Rituals are introduced as a device to look beneath the surface of social regularities into the hidden contradictions and break out of conflict in society.

Afa rituals are used in case of crises and a breach of regular norms governing social relationship in human society. Hence individuals and communities are integrated through rituals.

CHAPTER FIVE

THE AFA DIVINATION IN BIBLICAL CONCEPT

As the people of Hebrew coming from Egypt with a land making one with diviners and dwelling in a country surrounded by belief in magical tribes and similar influences, also would have their in born desire for more for a knowledge encouraged by the spirit of the times and their surrounding but God forbade them repeated to do with charmers, wizards, diviners, necromancy etc all of whom are disallowed in his sight. Duet 18:10.

The idea was in Balaam's day when there was no sooth saying in Jacob; our divinations in Israel (Numbers 23:23) and to preserve this soul that look for the diviner God declared. He would destroy (Leviticus 20:6) and the man or woman in whom have achieving spirit was to be stored to death (Leviticus 20:27) .

The Hebrews like children and to keep them from excessive to important lots was under certain conditions (Joshua 7:4; Numbers 26:55; Proverbs 16:17) Hebrews prophets seer were permitted to answer when it pleased him.

The prophets might be consulted on private affairs, King of 6 and the higher priest may respond to important matters by the Urim and Thummin. However gifts were offered to seers and Prophets when consulted but the Prophets accepted no reward when they acted as gods representative (2Kings 5:20).

Divination by consulting the teraphim, small household gods of which can be seen the Bible in the time of Abraham and Laban (Genesis 31:19). The Urim and Thummin used the small object belonging to the ephod of the high priest which was placed in his breast piece (Exodus 28:30), Lev. 8:8, Numbers 27:21, Duet 33:18, 1st Sam 28:6, Ezra 2:63 and Neh. 7:65).

CHAPTER SIX

THE METHODS AND ELEMENTS OF AFA DIVINATION

There are several or variety of Afa divination which is very great. It is very difficult for an object or movement in Heavens on the earth here, in the air, water escaped being transformed into the creation or intervention of man, and there is a fleeting view if the great caught up of superstition in which pagan people search in certainly their way.

They are classified in three ways with the first class express invocations, come divination by dreams, necromancy by so called of the dead or spiritism; and other various kinds which would be either externals or in imagination such by signs in water,

By signs in air, by signs in terrestrial substances etc. the second class, implied invocation and signs found ready in a cle in nature include, judicial pretending to tell the future through the stars, augury, through the notes of birds and after covering through their mode of acting, feeding, flying and the neighing of horses and sneezing of men etc. it includes all foretelling by signs by omens when chance words are turned into signs, chromancy when the lines of the hand are ready and many similar modes. The third class implied invocation and signs prepared by man includes lines on paper or pebbles thrown at random, drawing of staves, throwing dice, cutting cards, lettering a staff fall.

CHAPTER SEVEN

THE BIBLICAL THEOLOGICAL POSITION OF AFA-DIVINATION

From theological views is that divination inclined to think of the existence of devils who have great natural powers and who, activate by jealousy of man and hatred of God, ever seek to lessen his glory and to draw man into prediction or to injure the body, mentally and spiritually.

Divination is not allowed, as we have experiences by foretelling what comes from necessity or what happen, or for telling what God reveals or what can be discovered by the effort of man, but it is the force of knowledge of the future, i.e. getting it through the improper means. This kind of knowledge should be sought from evil spirit except rarely in exorcism. But every divination if from them either because they are expressly invoked or they mess up themselves in this very vain searching after the future that they may entangle men in their traps.

The demon is invoked implied when anyone tries to get information through means which he knows to be very wrong and the means are inappropriate when neither from their own nature or from any divine promises are they capable of producing the right effect. So long as the knowledge of futility belongs to God alone, to ask it is either direct

Or indirect from demons as to attribute to them divine protection, and to ask their aid is to give them a special way of worship, this is a rebellion the providence of God who has wisely hidden many things from us.

In pagan times when divining sacrifice was given i.e. was idolatry, and even now divination is a kind of demonolatry worship. All participation in such attempt to attain knowledge is derogatory to dignity of a Christian and stood against his love and trust in providence, and controls against the spread of the kingdom of God.

A protestation of not wishing diabolical interference in function of divination where it is expressly expected of no avail, as actions speak louder those words. As it is displayed in the New Testament much is not said about the diviners except in Acts 16:16, concerning the little girl who had a spirit, but i.e. is altogether likely that Simon Magus in Act 8:9, Elias Acts 13:6 and others 2 Timothy 3:13 including those who are possessors of the magical books burnt at Ephesus, Acts 19:19, practiced divination and that it is included in the wonders by which Antichrist will seduce many. In Revelation 19:20 under the New law all divination is forbidden because it is placed on a higher plane than under the Old dispensation we are taught not to be solicitous for morrow (Mathew 6:34), but to trust him perfectly who number the very hairs of our heads (Mathew 10:30).

In divination, apart from the fraud of the father of lies, there is much merely human fraud and clearly explained and as having no value as modern fortune telling and the general outcome then as now favored vice and injured virtue.

CHAPTER EIGHT

THE PROPHETIC UTTERANCE OF CHARISMATIC CHURCHES IN GHANA

The prophetic utterance of charismatic churches in Ghana. Infact charismatism is a kind Of worship which is to distinguish or mark by searching for inspired and great experience such as healing, prophecy and speaking in tongue. Actually, it is a

Movement of Christian evangelicals who uphold the functions of the spiritual exhibiting of the gifts of the Holy Spirit as been narrated in the book of 1st Corinthians 12:4-11 and Romans 12:6-8, these groups of Christian believe in freedom of worship as the spirit leads and directs.

There is a belief that wherever the Holy Spirit, there is liberty or freedom which includes a free style of worship hence in a Charismatic adorations there is shouting, dancing, running, jumping, crying or even lying prostrate. There is freedom of any excessive praise instead of laid down rules for service. People feel free in self expression in the form of speaking in tongues and in any dialects but as each delves into biblical teaching, he or she gradually dresses moderately and decently.

The movement have much attracted people to the saving knowledge of Christ from all walks of life from ordinary people to higher education and business men and women. The old mentality that it is only the poor of the failures that go to church to become pastors have given way to new ideas of ministrations. We can see the sporting personalities, artists, media men and women, medical doctors, university professors etc attending church as a serious activity or donning in priestly goism.

Charismaticism

Charismaticism has made Christianity popular and very attractive across the country, the continents and the globe. It has increased Christian population in Ghana to the extent that Cinema halls and factory premises have been converted to worship centers. The fall over has spread beyond the body and branches of Ghanaian churches can be found all over the world. Simply because Charismaticism was brought of Pentecostal movement, it's sometime called neo Pentecostalism or special Pentecostalism its appearance, in Ghana dates back to the late 1970 and it became manifesting in the world. Charisma meaning to rejoice of is the plural (again from Greek syntax) and it has a particular means of Christian's teachings. The plural form denotes girdle of the church. Therefore charismatic Christian believes, represent the manifestation experience, and can be traced to the Old Testament days. David was so filled with Charismatic spirit when the ARK OF GOD. He danced almost to the point of nudity

Which made his wife's spirit? The bible says the Moses wished that all may prophesy according to the books of Numbers 11:25-35. Therefore Moses and Joshua made it clear to them for those who want to forbid them not to prophesy. All these shows that the Holy Spirit gives utterance to some believers to prophesy and declared the future and other events, if the prophets who can declare the future to the congregation and both past and present through the means which we say it is inadequate but they also have their congregation that served their leaders as well.

Also before the Charismatic prophetic utterance, there was diviners and divination which people inquire of hence there is a similarity among them in operation or in their activities. Therefore prophecy is considered the best spiritual gift because it is the clearest to understand by anyone within earshot. The gift of prophecy comes in the native language where it is being delivered. Prophecy starts in your spirit and ends up in your mind.

CHAPTER NINE

THE PROPHETIC UTTERANCE OF CHARISMATIC CHURCHES. AN EPITOME OR TYPICAL FORM TO AFA DIVINATION IN ANLO EWE LAND.

The gift of prophecy is an epitome or typical of divination in the Bible. Most people whose faith or belief depends on Biblical texts or scriptures believe that divination is a sin which condemned by God. Some people claim that astrologers and diviners are agents of the devil leading the weak to eternal damnation.

They usually quote the Bible to back up their condemnation of Afa Divination system and initiative powers, many of which were accorded or regarded it very important and respect within the same Bible. Fundamentalists refused the fact that the Bible, even after serious early reading, still contains many verses that show God accepting the use of Afa Divination as away to decipher his will and make clear decision. Actually, there

Are more verses for Afa Divination than against; Afa Divination system and other insight are being condemned based on a selective situation of scriptures.

In the interest of objectivity, we need to examine the whole series of bands produced of what the Old Testament and New Testament have to say about Afa Divination and psychic art including the Afa technique known as the "Urim and Thummin" that was given by God as well as omen reading channeling, psychic and prophets.

All the scripture passages that would be used here in are of the New King James Version. All the three of the greatest western religion selected their scriptures with political goals in mind even as they anointed them as the word of God. Passages that support the series of arguments including the condemnation of Afa Divination are taken out of the context of the cultural reality of the time in which they were written. The fundamentalist rely on narrow interpretation of an ancient text that has been translated many times that includes words and concepts no longer spoken or understood.

The people who are rational will have a healthy doubt and in the final analysis, trust their own intuition about how to interpret the ancient scriptures and what beliefs to base on them.

A. THE PROPHETS AND THE AFA DIVINATION

It is of organized religion which condemned the initiative power. Therefore it is especially ironic considering that the Bible itself is considered a channeled work, transcribed by its human authors or writers through what Paul later defined as the gifts of prophecy, "which was available to all who believed in orthodox teachings.

It is an article of faith of belief in scripture authority that God spoke through the prophets who then received His message using what we say channeling, a free form of psychic version of Afa Divination.

The good book narrates this process in several places including the following I will raise up them a prophet like you from among their brethren and will put my words in His mouth and he shall speak to them all that I command Him. (Deuteronomy 18:18) I have

Also spoken by the prophets and have multiplied visions I have given symbols throughout the witness of the prophets (Hosea 12:10) the prophets are psychic medium who had wisdom in the form of voices and visions from a higher power which they then conveyed to other sometimes to make decision or offer advice. The God of the Old Testament gave prophetic knowledge of the future to warn people and persuade them to live Gods will. As it is record, the prophets who foretell the Father generally do so where warning is important but it is very reasonable to ensure that they do it at other time too.

The prophets were guardian of the people, who search out for the nation because they can foresee dangers approaching. Prophets were also know to interpret events that were happening in the present, giving insights into Gods reasons for the creating the very conditions in question. Diviners and prophets were classed as similar activities. In Isaiah 3:2-3, diviners are ranked with judges, warriors and and prophets as pillars of the state. The mighty man and the man of war, the judge and prophets. And the diviners and Elders, The leader of the fifty and the honorable man. The counselor and the skillful artisan, and the expert enchanter(Isaiah 3:2-3)

In Numbers 22-24, narrates the story of Balaam a driver who was known for the effectiveness of his blessings and his curses. This story is the continuation things from an illustration of an abomination, or even a parable illustrating the changes of the magic art. Balaam was in fact in the good grace of God and was chosen by God to speak for him. The good book does not condemn his actions as a diviner of Afa. God freely spoke to him in a friendly way and considered him as his messenger.

The story of Moses is an example of experience in the Bible. Moses repeatedly ascended on Mount Sinai to communicate directly with God. Not only did he listen to Gods instructions, he also was able to ask questions in order to confirm the divine commander. Moses also used the Israelites Urim method of Afa divination to describe what is below. It only makes sense that he would because communicating with divinity is what the world called: "Afa Divination" means and what all Afa Divination system are created to facilitate.

B. THE HIGH PRIEST – AFA DIVINATION SYSTEM

Afa Divination and the reading of omens are normally used in the Bible when it comes to deciding all kinds of issues. Mostly that which was recorded had to do with the safety of the state or King. The prophet Elisha directed King Joash to throw two arrows through the windows in order to look out whether the King would be victorious or not (2 King 13:14)

God used omens ^{to} alert Gideon's victory over the Medianites. If the fleet^o of the sheep were ^wmet and the ground was dry was a sign of ensuring success (Judges 6:36-40). In the book of 1st Samuel 14:9 Jonathan decides whether or not he should attack the Philistine by the words the Lord has them speak. There is nothing in the Bible disapproving the reading of signs sent from God. But the people of Israel did not have to reign on external signs alone. They had a sacred Afa Divination system known as URIM AND THIMMIN is not certain but more scholars believe there were two sacred stone dice perhaps made of precious jewels. They were stoned in pour inside the high priest best plate of Judgment which he put on whenever seeking divine guidance or direction with regards to important issues or strategies decisions of stalt. However it worked, the Bible makes it clear that God himself granted the people this Afa Divination system and that He controlled the answer it produced.

C. ABRAHAM ^{USED} THE METHOD OF URIM AND THUMMIM, AS DID AARON AND THE PRIEST^S OF ISRAEL.

He shall stand before Eleazer the priest, who shall inquire before the Lord for him by the judgment of the Urim. At his word they shall go out at his word congregation (Number 27:21) After Joshua passed away, the people of Israel used it to determine who can continue to lead them into victory over the Canaanites Judges 1:1 when David was considering whether or not to chase the Amaleekites, the Afa Divination too confirmed for him that it was advisable to do so (1st Samuel 30: 78). There are many more examples of the divinatory method of the Urim and Thummin which can be looked up in the Bible concordance. In actual cases, God explicitly shows them to use it to divine his work, so there are many instances in the Bible which God provides answers his followers through Afa Divination either Urim and Thummim or the casting of lots which was used in the New Testament to pick Matthias as the replacement for Judas.

let us ask ourselves how it can be that Afa Divination has come to be portrayed as evil by some religion and sect.

actually, in the first century of the popular era, as he was defining orthodox Christian belief, Paul sees the ability to decipher the mind of God as the gifts of prophesy one of the Holy Spirit gifts to true believers. It is a form of channeling. Thanks to the universal access to authentic Afa Divination tools every Christian and non-Christian alike who approaches the process with sincerity can go direct without being looking for to channel or speak in tongues for that matter. When it comes to communication with the Afa Divine, we are truly the chosen people. Setting on a fair and a very balanced system, let us look at the Biblical records. It is right to end that our western God interviewed us to make use Afa Divination system to better interpret the divine plan.

In ancient times, only the high priest had the authority or power to direct accesses. Infact, all spiritual inclined people alike today have an access to better Afa Divination system such as Yewe and Vodoo. Here we are now able to go direct on our own by passing religions and political ranks altogether. Today, the charismatic gifts namely wisdom, knowledge, discernment, prophecy, tongues, interpretation, faith, healing and miracles remains available as a part of Gods plan for his Church and are increasingly being manifested within the fellowship and believers around the world.

They are something called Gods power tools, given to the body of Christ as valuable helps to accomplish work of ministry. The most predominant gift among the gift is the gift of PROPHECY. It is a supernaturally inspired utterance from God. A genuine prophetic utterance never contradicts; neither is equal to the written Word of God. To forth tell or foretell, to speak from the mind of God prophesies are to be judged (1 Conrinthians 14:29; 1 Thessalonians 5:20-21). The service where spiritual gift function many likely take one a less structured more spontaneous atmosphere that may seem peculiar to some. In 1st Corinthians 14, the apostle paul established specific guidelines for their use to remove the potential for confusion and disorder. Rather than condemnation of the operation of these gifts totally as some Churches have done in fear of mayhem, they should seek to understand and implement the prescribed order, as the apostle admonished

Therefore, brethren desire earnestly to prophesy and do not forbid to speak with tongues all things be done decently and in order (1 Corinthians 14: 36-40). Therefore as leaders of the charismatic Churches see themselves as prophets and operating in the office of prophetic gifts. As they speak for the message from God (Hebrews 1:1) and foretelling which the predictive revealing of God's thought. Foretelling can come in two ways or forms;

Prediction of the future events that usually only God is aware of (Acts 21:10-14)

Revealing of the thought, motives and intents of human heart (Acts 5:3)

Now in this regard the Afa Divination is an epitome or typical form of prophetic utterance among the churches in Ghana so the Afa Divination used the similar methods to reveal the future including the past and present. So it is used to resolve problems or situations within the families or persons and to correct, warn, heal and to restore lives. They all operate in the same level in activities.

The relationship of the prophetic utterance and Afa Divination. They both have leaders or high priests who would or could perform according to everyone's system of operation or activities. The prophets and the DIVINERS are very important in society and Church to guide and to direct the affairs of the nations, community, states and individual lives. As it is written in 1st Corinthians 14:3, the purpose of the prophesy is to edify the Church, exhort and to comfort them. So it is the Afa Divination. All these need of speaking supernaturally to men, it requires no interpretation, it convinces the unlearned and that everyone should desire and covet this gift. So is it in divination activities. Henceforth, a diviner of Divination and the prophets of prophecy operate in different levels. The prophets operate in the Church or any gathering of Saints and the Diviner also gathers in his home or shrine to fore-tell the future to the people individually or groups etc.

Hence AFA-DIVINATION is an alternative way of exposing the secrets or fore-telling the minds of God and the thought of human mind. It is predominant among the Anlos of the southern Ewe land.

CHAPTER TEN

MY PROPOSAL TOWARD THE DIVINATION AMONG THE ANLO EWE IN GHANA: AN EPITOME OR PROPHETIC UTTERANCE OF CHARISMATIC CHURCHES IN GHANA

As a native of the Anlo, I have observed that Afa Divination is not treated with much carefulness as it is carefully treated as a gift of prophecy in the word of God or the Bible. But with the Afa Divination, there is no much activities of the work done, not documented for the future generation of the Anlo's of the southern Ghana. But of course the Bible contains everything about prophecy and divination. The Afa Divination is to help solve problem in the society, families, communities, individuals among the Ewe people. So are the prophets with their utterance to solved problems among the Church members and individual problems. As I have already stated or narrated from the beginning that the WORD DIVINATION means FORTH-TELLING and FORE TELLING the future and revealing of the mind of God and destiny of men. It was in existence before Christianity came into being. The importance of Divination in West African is well-known to principal exponents including the Yoruba, Dahomey, Togo and the Anlo Ewes in Ghana.

Afa, the deity worshiped by Afa diviners, Bokowo (Singular – Boko) has a same great position in Anlo religion system. As there are more scriptures that talks about Divination and it is being taken out of context and using it against the act of the Afa divination but the great part is in favor of Divination. Especially the book of Deuteronomy contains countless law that were themselves abominable and are no longer regarded or practiced by anyone, let alone used as ground for persecution.

Over the centuries, churches, temple and mosques have narrowly which part or their scriptures to heed and which to ignore. But in this present age, we are free to look at ancient scriptures with fresh eyes. In so doing we need to remember that the true value of scriptures does not lie in lists of ancient laws a "shall not" but in parables of virtue and of timeless principles that are relevant to the cultivation of wisdom. If religious organization have been hostile to Divination, it is because they are not interested in cultivation of the types of mystical experiences that inspired them in the

First place. The interference is clearly that divining is a blessing which is taken away due to misuse in the same level as prophesying.

And without true Divination the people are lost. God will provide a good Diviner. Nothing wrong in the divination but it was bad politics; also the owner in the slave girl were making a profit from her skills. One would expect prophesies (foretelling by visions) to be approved yet they are given almost identical condemnation as divining only time will tell whether the prophesy was accurate. Divining is for telling the future by throwing of cowries etc. it is the most surprising that the condemnation of given is mainly for false divination, only time will tell whether the divination was accurate. I therefore state that it is still being practice among the Anlo's Ewe's in Ghana as an alternative of prophetic activities.

Conclusion

The interaction of Afa Divination and prophetic utterance in charismatic churches in Ghana has been the concern of this study.

I begin by narrating the historical background of the people of Anlo's, the history of their religious activities, cultural activities, social activities and how Afa Divination was introduce among the people of Anlo's. Afa or Afa Kaka Divination is an epitome or typical form of prophetic utterance among the charismatic churches in Ghana. Simply because among the charismatic, spiritual gifts, wisdom, knowledge, discernment, prophesy, tongues, faith, healing and miracles are part of activities.

The prophesy which is the epitome of Afa or Afa Kaka divinations had similarities in their functions hence the analysis therefore begin with the statement of what is Afa Divination and prophesy is about including their set up with the every emphasis on religion. This was followed by how they are all use in favor of each other and also that reveals the things of the past, present and

The future. As we consider the major factor that are related with Afa Divination and the prophet and it prophetic.

Utterance in the Churches in Ghana while Afa Divination is done on the various places such as homes, shrines, under trees including some specific places of worship. It is to be known that both prophetic activities and divination were existence before or after creation. Because when man was created, he was looking for something to trust or worship hence they were both in operation.

Meanwhile if man continues to acquire more knowledge he or she searches for solution to their question on their heart or mind. Therefore they have different approaches to these things or findings. As prophetic utterance comes to stay, so is the Afa or Afa Kaka divination comes to being. Besides bringing dignity and self respect to both the activities in religion and its inhabitants. Having made all these points, I have to state the information acquired from whatever source or direction does not result in the removal or replacement of what existed before it.

In every situation of religious changes and social aspect, the process involves an interaction of the old and new and the end result is a combination of the two. As sure, any attempt to understand Ewe's, Anlo's society as to take the Afa Divination set up into consideration that is an epitome of prophetic utterance. In the Charismatic churches in Ghana. This is what I have thrown light on the present work. But the important issue is that the principle of both activities must be kept in mind when seeking for the modern in style.

Hence I hope this proposal would be accepted among the Anlo's Ewe's simply because we are the activity force as a catalyst. Therefore the Afa or Afa Kaka Diviner has high priest known as Boko so it is the prophets for the prophetic activities.

LIST OF PRINCIPAL INFORMANTS

| Name | Title | Date of interview | Place of interview |
|-----------------------------|----------------|---|--------------------|
| Mama Kwashiowo Dangbe | Fetish | 17 th to 19 th Nov. 2007 | Tegbi |
| Mama Blewashie Adjowo | Kokushie | 24 th to 26 th Nov. 2007 | Tegbi |
| Mama Selewovu Abla | Fetish | 30 th to 2nd Dec. 2007 | Tegbi |
| Mr. Albert K. Ocloo | Opinion leader | 20 th to 23 rd Dec. 2007 | Keta |
| Togbe Sewor IV | Chief | 20 th to 21 Jan. 2008 | Gavadze |
| Togbe Amenuvor II | Chief | 25 th to 27 th Jan. 2008 | Tegbe |
| Mr. Amenumey D.K | Opinion leader | 2 nd to 4 th Feb. 2008 | Atiave |
| Mr. Christian K. Etse | Opinion leader | 15 th to 17 th Feb. 2008 | Fenyie Dzodze |
| Mr. Christopher K. Ladzekpo | Opinion leader | 19 th to 20 th Feb. 2008. | Lashiebe Anloga |

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